S. Frank Miyamoto. *Social Solidarity among the Japanese in Seattle.* (Seattle: University of Washington Press, 1984) xxiv, 74 pp., $7.95, paper.

Social Solidarity among the Japanese in Seattle is a rare and irreplaceable study of Japanese American life prior to World War II. Its focus is "the social relational network of the Japanese community" as dominated by the immigrant, first generation Issei—the intimate fusion of expectations, obligations, and reciprocity that prevailed in the years between immigration and internment. First published in 1939, Miyamoto's monograph was reprinted in 1981 and 1984 by the Asian American Studies Program at the University of Washington, each time with a new introduction by the author.

The ongoing insight of Miyamoto's investigation is that an "ethical system of collective obligations" made a coherent sense of community possible for the Japanese, possessed as they were of a unique cultural base and burdened by a unique history in America. His guiding assumptions are that early Japanese American society was as much post-fuedal as it was "early industrial"; that the Japanese concept of *giri* (duty, "right reason") dictated a group-oriented sense of social obligation and responsibility; and that the typical Issei considered nation, community, family, and self to be interwoven in a virtually seamless whole.

After short, introductory chapters on "the Japanese heritage" and the history of the Japanese community in Seattle, Miyamoto devotes the bulk of his study to examinations of economic, family, religious, educational, socio-political, and recreational institutions as they contributed to group solidarity. The pattern and power of his argument lie in the overlap and reinforcement of key concepts relevant to these various areas: mutual assistance and cooperative financing in business affairs, community interest in and influence on family life, the Buddhist acceptance of and accommodation to human fate, support in the schools of moral and ethical values and the notion of group consensus, the assumption of respect and obligation in social and political matters, and discipline, duty, and tradition as basic to recreational pursuits. Thus, during the period on which Miyamoto's study focuses, no area of Japanese American life in Seattle (and, presumably, other West Coast cities) could be seen as discrete and independent; the same fundamental values of moderation, mediation, mutuality, and reciprocity informed them all.

The limitations and shortcomings of this study—aside from an occasional lapse into repetition or flabby prose, and an apparent instance of faulty text (p. 14)—are pointed out by Miyamoto himself in his 1981 and 1984 introductions. Clearly, the original study might have addressed more fully both the lives of the American-born Nisei and the various forces of conflict and disorganization that threatened the solidarity of the Japanese community. (On hindsight, we can see that

these two subjects were not unconnected.) Miyamoto's failure to investigate disintegrative forces in the community may prove an irremediable one, given the passage of time; but his failure to examine closely the significance of Nisei in the pre-Pearl Harbor community is partially compensated for in the seventeen pages of supplementary material that constitute the 1984 introduction, an introduction that also includes sections on the structure of majority-minority relations and the relationship of social solidarity to the evacuation of the Japanese American community in 1942.

Finally, readers should note the complementary relationship between Miyamoto's sociological study and the recent anthropological one by Sylvia Yanagisako, *Transforming the Past: Tradition and Kinship Among Japanese Americans* (1985), which is also concerned with the lives of Issei and Nisei in Seattle, albeit with a narrower focus and across a broader span of time. In addition, readers of the pioneering short fiction of Toshio Mori in *Yokohama, California* (1949, 1985) and *The Chauvinist and Other Stories* (1979) will find Miyamoto's work a welcome tool for explicating stories of an ethnic American generation now all but lost to both the record and the creative imagination.

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David Montejano. *Anglos and Mexicans in the Making of Texas, 1836-1986.* (Austin: The University of Texas Press, 1987) 383 pp., $18.36; $12.95 paper.

Montejano presents an organized historical perspective of Anglos and Mexicans in the making of Texas. Four major time periods of incorporation, reconstruction, segregation and integration are used effectively to compartmentalize major historical events, serve as accurate sociopolitical descriptors and facilitate reader comprehension of these events. This approach is particularly helpful to the novice historian in conjunction with the tables and maps used to illustrate the content discussed. Sensitive ethnic cultural issues are discussed objectively with inflammatory or emotion laden terms avoided. Though subtle, subjectivity is present in the author's interpretative comments of Texas-Mexico history; the reader gains a sense of windowing into the author's personal thoughts and views of segregation, integration, political activism, and the Chicano Movement as one example of effective activism. Various unique photographs validate the major time periods discussed and project the fear which Mexicans and Mexican Texans experienced especially during the segregation and integration eras during 1920-40